LEVEL ONE

ORTHODOXY

A REVIEW DEVOTED TO THE LIFE AND THOUGHT OF THE CHURCH

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COMMENT
Crime Marches On
The Party Line 247

THE CHRISTOLOGY OF
THE COPTIC CHURCH
A Guirgis Waheeb 252

WHY DO WE SUFFER? 257

BOOKS 261

OREMUS 266

NOTES 268

THE NEW RUBRICS 273

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Cover: The Patriarch Alexei of Moscow at the Athens Cathedral during his recent visit. (RNS)

Comment...

CRIME MARCHES ON

During the first nine months of 1960 the nation's crime rate increased 11 per cent and its cost, 9 per cent over the previous year. Nine times as much was spent on crime as on religion.

New York has distinguished itself by the highest rate of murders and robberies, while only Los Angeles exceeded it in rapes.

This is the world that we are making. We are making it by neglecting our responsibilities, including our children, by ignoring the small offence from which the greater offence comes, by leaving our burdens on our neighbor's lap, by assuming that we are entitled to anything we want simply because we want it, and by the assumption that we should not be expected to do anything that is unpleasant.

J Edgar Hoover, Chief of the FBI, has this to say: 'The continuous diet of mayhem, murder and violence served daily to our television audiences constitutes a monumental insult to the genius that developed this medium of mass communication. The explosive danger to society from excessive television violence is obvious. Many seriously concerned authorities feel that brutality and violence are becoming accepted as normal behavior by young impressionable minds.'

Syndicated crime is reaching ever greater heights, according to the Senate Labor-Management Committee, which sees a systematic, organized effort to bring the country's economy under criminal domination.

Must a Christian be an economist? When commanded to render to Caesar what is his, are we not being told to keep out of politics and leave such questions to constituted authority? How far is the Church justified in extending itself beyond its sphere?

Questions of right and wrong are very much the Church's business which, in the main, is to rehabilitate the defective spiritual being which man has become. And what man does is the fruit of what he is. Our protestant brothers may not like the idea, but the Church must always be superior to the state, for it is the Church which must guide man's conduct and the power of the state represents that moral stability. Let us remember that those who presumed to moralize for their fellow-citizens on the matter of prohibition were for the most part the same elements in our society who would most vehemently condemn anyone else who invoked state power for moral ends. Like most things, it's all right for me to do it, but not for you.

In the crisis which now confronts America there are basic questions of right and wrong upon which no sincere Christian can keep silent. Unfortunately, we seem indisposed to harrass ourselves with such concerns unless we are directly involved. Thus the paralysis of the world's greatest city by a dispute involving 664 workers may be a good lesson in the practical consequences of that philosophy almost universally accepted in this country: that we needn't work for what we want if we can get it by voting for it. Ethical questions essential to the entire stability of society are involved in this philosophy which the greedy mind has eagerly seized to justify its depradations upon the community. If the by-stander

gets hit it may be to his own good. For it is he who has sanctioned a way of life in which basic principles of civilized relations have been abandoned for blackmail.

There is no question of socialism involved in this, and whether or not we would wish to, or should live under socialism, is a question apart. Although, one would have to look hard to find any reason why it would commend itself to most of us. There are no provisions under socialism for us to decide that our neighbor will pay our demands for less work and higher salaries. As Stalin so clearly expressed it: 'The dictatorship of the proletariat consists of the directions given by the *party* plus the carrying out of these directions by the mass organizations of the proletariat, plus their fulfillment by the general population' (*Problems of Leninism*).

It would appear that, in this country at least, the press has been intimidated by the labor unions and that our freedom of expression has vanished with the freedom to work. For, notwithstanding the palpably criminal nature of union operations, based as they are on the proscription of honest, diligent, loyal and meritorious work and the substitution therefore of higher demands, less work and a spirit of generalized delinquency – notwithstanding the obvious dishonesty of this policy plus its execution by force, intimidation and violence, the press has raised scarcely a whisper to remind the public of these urgent facts.

The success of business is measured by the goods and services it offers and the prices at which they are offered. And it is determined by those whom it serves. This is democracy. Unionism is successful in proportion to the pay which it is able to extort and the work of which its members can be relieved. And that is determined by the force which it is able to apply to obstruct industrial and social progress by the restraint of diligent and willing workers, in which it is responsible to no moral principles or legal restraint, but rather, sanctioned by legislation which deprives men of the right to work, sanctions the right to interference, and condemns society to a reign of racketeering and blackmail.

What makes our present situation helpful to communism is no ideological affinity. The noble crusaders of toil would find themselves in the salt mines pronto if they exercised such bourgeois prerogatives as closing down plants in the Workers' Paradise. It is the venality of the greedy mind which communism is so skillfully able to exploit, which makes the condition of America today an almost certain prologue to social anarchy, with a strong likelihood that only that force which is clear-sighted, well organized, articulate and resolute can survive. And that force, unfortunately, is communism. As a nation we have neither the wisdom to see our danger nor the will to fight it. Democracy is based on a moral principle which the American public has now largely repudiated: the freedom of the individual, which must include the right of free transaction within his private domain. When I – whether as an individual or as a member of a firm – am no longer able to manage my own affairs in my own domain, and do with my own as I wish, I have lost an essential right of free citizens in a democratic society. And here there is a clear-cut moral issue which cannot be disguised by implying that an employer owes pay for work which is not performed, or that I am underprivileged because my car is not airconditioned.

On the ideological front we suffer the same rational incapacity though here we approach the position of those who would relieve the citizen

of the privilege of making his own decisions. Typical of this shocking bid for a new dictatorship is the book of John Kenneth Gailbraith, *The Affluent Society*, which brazenly suggests that the public is unable to make decisions for itself and should therefore be divested of its money so that the government can spend it appropriately. So runs the apology for every dictatorship: the public is unfit to manage its affairs. And unfortunately, most of us are happy to identify the public as the other fellow who will, in the newer and better planned society, yield to our wishes. And so we can tax our neighbor to pay our bills with no sense of guilt. So too can we appoint ourselves guardians of the common weal and judges of our fellow man and the managers of his affairs. And so too, do we deny his right of decision and consequently, deny democratic principles.

For everything we possess, every service we enjoy, someone has labored. When the government pays for my home it merely means that my neighbor has been taxed for it. When I enjoy a 'free' way it merely means that I'm getting a free ride at the expense of the folks in the next county. And when benefits which I am indisposed to pay for are given to me, it means that those other things, which I have chosen instead: my television, car, luxurious vacations, are being endorsed and given to me by others. Had I chosen according to the plan, I would have the home my neighbor is charged for. Instead, I have chosen to devote my wherewithal to fun or to something else. And thanks to improvement by expenditure, this dereliction of public responsibility is endorsed and my lax citizenship is encouraged.

This is not the way to a better community or to better people, through whom alone, a better community can come about. It is a long, direct step toward socialchaos, a sordid addiction to self-deceit, indulgence and fraud in the delusion that we can get something for nothing. Each time we pass our bills back and forth the ante goes up. For, when my neighbor's turn comes, I can scarcely expect him to suffer the indignity of obsolete plumbing. I shall have no alternative to raising him from his depressed state at a cost higher than he bore for me. It is not surprising then, that the cost of our national debt is the fastest growing expense of government. We are stepping up the dose with each injection, and addiction usually increases in geometrical ratio.

Nor must we be misled by that economic trick known as inflation. As we have already reminded our readers, money has no value except what men will give for it. We can't eat it or build things with it. We can build a fire, but wood is easier to find. When we are all disinclined to make any effort for money, it inevitably loses its value. Such is the effect of subsidizing idleness as we do by supporting strikers at public expense. Now, incredible as it may seem, the public itself, and the corporations against whom strikes are levelled, must bear the cost of destroying their own positions! Unemployment insurance is ultimately supported by the public, which must pay for any business it patronizes. And thus, for the hardships of the recent Long Island Rail Road strike, those who used that road had to pay! And, more gruesome, the poor souls who were cremated in the holocaust of the plane collision over Brooklyn, were paying taxes to support the air lines which do not pay their own way – in airports, traffic control, and weather services. We can scarcely overlook these very vivid instances of injustice.

Please turn to page 255

Altar Screen and Holy Doors of the famous 'Hanging Church,' Cairo

It is with pleasure that we offer the following statement on the Christological position of the Coptic Church by one of its illustrious scholars.

The earliest divisions in Christendom arose from the vexed question of the natures of our Lord, which became the formal basis for the loss of unity between ourselves and the venerable Egyptian, Armenian, Jacobite and Nestorian Churches.

Only by a full discussion of our differences can we understand each other, and only by understanding can we implement the universal prayers of Christians that our lost unity be restored.

Dr Waheeb's article is offered with that hope, although it sets forth a theological position terminologically different at least, from that of our own church.

- The Basilian Fathers

THE CHRISTOLOGY OF THE COPTIC CHURCH

From an address to the Evangelische Akademie

A Guirgis Waheeb
(of the Coptic Theological College, Cairo)

Two points might first be noted concerning our Church: It is a very conservative Church, and it is a deeply spiritual, even a mystical Church. On the whole our people have been very religious, not only since they embraced Christianity, but for many prior centuries, actually since the beginning of their civilization, before history began. Religious feeling is inherited in our nation, its love runs in our blood. We do not dare to change and we do not like to change. We stick to the principles of Christianity preserved in our Church. We are brought up to carefully preserve our faith and hand it on to the younger generation without any alteration, i e, in its very early and pure form, according to our Lord's words in the Apocalypse: 'That which ye have, hold fast till I come'. (Rev 2:25)

Secondly, the Coptic Church is deeply spiritual, even mystical. Her spiritual leaders and thinkers had to deal with philosophy, but they hesitate to mingle philosophy with religion because it is a source of heresy and potential danger. Most of the heretics were pious men who mixed religion with their own philosophy. Philosophy is important for theologians who must be able to follow philosophical thinking and influence philosophers with the precepts of religion. But to read philosophy or even to discuss philosophical problems is one thing, but to change religion into philosophy is another thing altogether. It is a mistake to think that philosophical terms and expressions could confine theological meanings, which are purely divine. If philosophical expressions are not always fit to express all that philosophers mean to say and therefore new terms are created by some philosophers. Others may use the same term with a diverted or completely different meaning. It is not the same thing with our divine religion. Is it not needful in our religion, not to depend on philosophical terms in understanding and conceiving a divine fact especially if this fact is concerned with the divine essence or the divine nature of our Lord?

I dare to state that the whole controversy between Roman Catholics, Protestants, and the Chalcedonian Orthodox Churches on the one hand and the monophysites or the non-Chalcedonian Orthodox Churches on the other, is a pure philosophical controversy, raised because of the right term the Christians should use to express their belief in respect of the kind of union existing between the Godhood and the manhood of our Lord and Savior.

We people of the east are most fearful of using philosophical terms to define a divine meaning. The non-Chalcedonian Orthodox Churches believe in the Godhead of Christ as well as in his manhood. But Christ is to them one nature. This may seem contradictory. Whatever the rational contradictions may be, our Church does not see any contradiction in her profession concerning the nature of Christ.

There is always a mystical and a spiritual solution that dissolves and overcomes all contradictions. Because of this mystical experience we do not always ask why and how.

There are many mysteries in our religion which we accept with deep acquiescence just because they are revealed by God. We believe in them contrary to the evidence of our senses and to our material mind if we use the word, just because they are proved to be from God. As we believe in God and in his omnipotence, so we believe in the other mysteries of our religion without any need to ask why and how. A philosophical mind cannot agree to this mystical faith. But a philosophical mind is not in fact a true religious mind. It rather believes in its own capacities and measures. Religion to a philosophical mind is a science that could be treated on the same basis as any other branch of human knowledge. A philosophical mind applies to religion the same scientific method. Here enters into religious analysis classification, philosophy and so on, in order to make it more reasonable and acceptable to a philosophical mind. Alas, with this kind of treatment we cannot penetrate the spirit of our religion. Where reason interferes, mystical experience disappears. We have to use our minds up to a point beyond which we should leave our minds for the guidance of mystical experience.

* * *

The Orthodox faith, according to our profession is that our Lord is perfect in his godhood and perfect in his manhood. However, we cannot dare to say that he is God and man together. For this expression means separation. He is rather God incarnated. The Godhead and the manhood are united in him in complete union, i e, in essence, hypostasis and nature. There is no separation or division between the Godhood and manhood of our Lord. From the very moment of the descent of the divine Word in the Virgin's womb, the second Person of the blessed Trinity took to himself from St Mary's blood, a human body with a human reasonable soul, and made himself one with the manhood he took from the holy Virgin. The one born from St Mary, therefore, is God incarnate, one essence, one person, one hypostasis, one nature. Or we may say that he is one nature out of two natures. In other words we may speak of two natures before the union took place, but after the union there is but one nature, one nature that has the properties of two natures.

Hence the union in which the non-Chalcedonian Orthodox Churches believe differs essentially from the kind of union which Eutyches professed. Eutyches said that our Lord is one nature, but his union is based on a notion that the manhood of Christ is totally absorbed in his divinity and completely vanished like a drop of vinegar in the ocean. Eutyches in fact denies the real existence of the manhood of Christ.

Contrary to Eutyches the non-Chalcedonian Orthodox Churches profess that Christ is one nature in which are completely preserved all the human properties as well as all the divine properties without confusion, without mixture and without alteration, a profession with which the Coptic priest cries out while reciting at the consignation in the liturgy holding up the paten with his hands: 'Amen, Amen, Amen, I believe, I believe and confess till the last breath that this is the life-giving flesh which thine only-begotten Son our Lord and our God and our Savior Jesus Christ took from our Lady and Mistress of us all, the Mother of God, the holy Mary. He made it one with his divinity without mingling and without confusion and without

alteration... I believe that his divinity was not separated from his humanity for a single moment nor for the twinkling of an eye.'

The Godhood, then is preserved, the manhood is also preserved. However, Christ is of two natures but he is not two natures after the union as Pope Dioscorus of Alexandria said. The Godhead did not mix with the manhood, nor were they confused or changed to one another. The Godhead and the manhood are united not in the sense of a mere combination or connection or junction, but they are united in the real sense of the word union. But how does it happen? How do the properties of Godhead and manhood unite in one nature without mixture, without confusion and without alteration, we do not know. How is it that Christ has the properties of the two natures, but not the two natures, we do not know either. This may be illogical and contradictory. There is one thing of which we are sure: we believe in a kind of union that surpasses all human understanding and imagination. In a mystical experience we would overcome all contradictions.

This union is a real union. We may speak sometimes of a divine nature and a human nature, but this separation is in our minds only. In fact there are not two natures after the union. It did not happen that a divine nature and a human nature separated from each other, came together in union. What happened was that the second Person of the blessed Trinity came down and dwelt in the Virgin's womb and made for himself a human body with a human soul as the Gospel of St John declares: 'And the Word became flesh' (1:14). There is no other word that could more emphatically denote the complete union than 'became'. The Holy Spirit could have inspired another expression, but it did not. There is no duality here between two natures; there is but one nature. This is a real proof of the union in the sense which we understand.

The union between the Godhead and the manhood in Christ is likened to the union between soul and body in man. Although the soul and body differ from each other in essence yet the union existing between them made from them but one nature to which we refer by the expression 'human nature'. Another likeness which may be clearer: the union existing between coal and fire in a firebrand. However, the union in Christ cannot be likened or compared with any kind of union that we know in our human experience. It is a union that has no equal.

Once more I repeat: we believe in one nature. This nature is not the Godhead alone or the manhood alone. It is one nature that has the properties of the two natures without mixing, without confusion and without alteration.

So it appears that the difference between our profession and the profession of the Chalcedonian Churches is insignificant. It is a matter of expressing the same meaning and the same theological fact. I believe that this is true to a great extent. Still, we have our reasons to stick to our traditional expression: 'one nature of the Logos incarnated', one nature of two natures, one nature that has the properties of the two natures without mixing, without confusion, without alteration. These reasons may be summed up in the following points.

There is no biblical text which proves that Christ is of two natures after the union. On the contrary all biblical texts are on our side. We may mention but a few as examples: St John explicitly says 'And the Word became flesh and dwelt among us.' In the Book of Revelation, our Lord declares 'I am the first and the last, and the living One, and I was dead, and behold I am alive for

evermore and have the keys of death and of Hades' (Rev 1:17-18). The (independent) pronoun *I* in this passage shows no duality. It is he who is the first and the last and it is he who was dead. The same meaning is clear in John 3:13: 'And no man hath ascended into heaven, but ne that descended out of heaven, (even) the Son of Man which is in heaven.' The *he* is the One that is in heaven, and he is the Son of Man on earth. Always the same thing. One essence, one hypostasis, one nature.

St Paul, speaking to the bishops of Ephesus claims the same union, saying: 'Take heed unto yourselves and to all the flock, in the which the Holy Ghost hath made you bishops, to feed the Church of God, which he purchased with his own blood'. (Acts 20:28) How could the apostles say that the blood shed is the blood of God if there were duality in Christ in any sense?

The same apostle states in his first epistle to the Corinthians 'For had they known it they would not have crucified the Lord of glory' (I Cor 2:8). Then the crucified one is the Lord of glory himself. Once more there is no duality.

The same fact is quite clear from other passages. As great as is the mystery of the Godhood, he who was manifested in the flesh (I Tim 3:16) '...being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross' (Philippians 2:6-8).

Other passages are: Matt 3:17; John 1:18; 3:16; 8:58; I Cor 8:6; 10:4; Gal 4:4; Ephes 4:8-11; Tit 2:13

In addition to the lack of biblical evidence for the doctrine of two natures, we hold that doctrine to be a dangerous expression. It implies duality, or even a kind of separation between Godhood and manhood. Otherwise there is no sense in insisting on the expression 'two natures' since there is union. Second, the expression does not denote a real union but rather, expresses the existence of two separate natures coming together or combined together. Consequently such an expression opens the way for Nestorianism which the Chalcedonian Churches surely condemn as a heresy against our Christian faith.

If there were two natures united together in Christ after the union, then the redemption of Christ was an act of his humanity, for it is the flesh that was crucified. Consequently the redemption of Christ had no power to save the human race. In fact, its value lies in the fact that the one who was crucified is the Word incarnate. Surely the Godhead did not suffer crucifixion, yet the Godhead gave the crucifixion its infinite value and capacity to save all the human race. The expression 'one nature that has the properties of the two natures' saves our belief in the redemption of our Lord. The expression of two natures implies the possibility of a crucifixion of the flesh of Christ, not of Christ himself. All passages of the Scriptures are against such interpretation. The blood, St Paul said, is the blood of God: '...The Church of God which he hath purchased with his own blood.' (Acts 20:28)

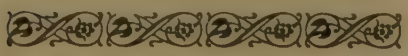
The expression 'two natures' cannot explain the dogma professed by the adherents of Chalcedon that our Lady is the Mother of God. On the contrary, the Chalcedonian expression implies the possibility of the Nestorian heresy which all the Protestants in their divers sects

accept: that St Mary is not the Mother of God. The expression that Jesus Christ is in one nature can easily explain this fact because the one born from Mary is not merely the man Jesus but the Word incarnate.

These are the reasons why the Coptic Church refuses to use the expression 'two natures' and sticks to its traditional expression 'one nature' which St Athanasius the Great and St Cyril of Alexandria professed, and why the non-Chalcedonian Orthodox Churches refuse to acknowledge the Tome of Leo of Rome and the Chalcedonian definition, for they explicitly profess the existence of two natures after the union.

This is our position today. I am convinced that the Chalcedonian formula is far from being a Nestorian profession, and that the non-Chalcedonian profession is far from Eutychianism. Therefore, we do not abandon hope that one day all Churches will have not only the same faith but also the same profession and the same theological terms and expressions.

Let us pray for the unity of the Church of Christ that she may be able to hold fast the torch of light preaching the Gospel and fighting the evils of our world, combatting atheism and materialism. The unity of the Church is not only God's will, it is also the condition without which the mission of the Church and Christ should stop. 'Neither for these only do I pray but for them also that believe on me through their word, that they may all be one even as thou, Father are in me, and I in thee; that they also may be one in us, that the world may believe that thou didst send me' (John 17:20-21). Amen.



Comment *Continued*

Less obvious are the indirect effects of inflation. It is but a small proportion of us who will go to the graveyard or hospital instead of to the destination for which we headed on the 'freeway'. Nor will the plane casualties make a large percentage of the population. But not one of us will escape the indirect effects of that philosophy expressed in the classical dictum: 'We will tax and spend and tax and spend' nor the depradations of those who are enabled by law to tax without spending, to merely receive upon demand with no compensation required. If money is worth only what men will give for it, it must become worthless if they insist upon receiving it for nothing, i e, for jobs not performed, days not worked, value not given. If a hod carrier receives a college president's salary, he has not materially benefited but the latter has suffered. Money in this case is a token of value for services performed. And as its actual value declines, so those will suffer who have received it, for what they have accepted in good faith has proved counterfeit. Thus the debt which society owes the individual for services rendered or goods given has been evaded by recourse to money which has been made worthless. Payment in full is meaningless if it is in counterfeit, and that is what inflation means. Here again is a moral issue which must be squarely met if Christian civilization is to survive the anarchy of organized pressure groups deadlocked in their determination to be sustained in idleness by each other. This, too, is why the only strength of any nation must ultimately reside in the moral fibre of of its citizenry. The noblest slogans will never make a thief honest. They merely add hypocrisy to dishonor.

WHY DO WE SUFFER?

Based on a Basilian Tract of the same name

Everyone suffers in some way and to some extent, and most of us have wondered why – how God can permit it. Some suffering is a natural corrective – laziness brings, or should bring, want; excess should bring nature's own uncomfortable admonishments to be careful another time. But why do the innocent, the kind, suffer undeservedly?

There is an answer, but it isn't the kind most of us want to hear. For one thing, it isn't flattering, and for another, it isn't a flip short cut to the mysteries of the universe. And the existence of suffering in the world involves the whole question of why the world is what it is – why it is the kind of a world it is.

Essentially, the question is the same as asking why everything isn't as we want it. For suffering is but an intense degree of the friction which exists between man and his environment. It isn't an oversimplification. There is a relationship, and the clue offers a starting point and an orientation which is necessary if one is to even attempt to understand an otherwise baffling subject.

First of all, the world, though created by God, is now what we have made it. God created us. But we have been largely instrumental in making the world what it has become. And pain is an undeniable feature of the world, notwithstanding the assurance of one lady prophet that it's all an illusion of 'mortal mind'. So, when we are tempted to blame God for our present state or to go away mad and deny his existence because he couldn't really be God if he has allowed something we don't want, let us pause to remember that we can not charge our status to God, and that we are adults with mature responsibilities of our own, which we must manfully bear.

Second, if God created us as he did, has he not left the door open for us to err, and therefore created imperfectly? It is probably true that God could have made us without the power of doing wrong. But had he done so, we would not be men but animals – holy ones perhaps, but nonetheless, animals. Few of us would elect such a state if given a choice. Thus we can not take exception to a condition which we would choose! And beyond that, we should need the power of free choice to make the negative decision – a power which we would deny to ourselves by the decision itself. Thus the objection that we should not be what we are is one which we cannot make.

Furthermore, an automaton incapable of wrong would be incapable of the very things which are man's triumph and crowning glory: his ability to rise above himself and precisely, his ability to suffer in self-denial and sacrifice. For neither would have moral significance if they were not what they are: the transcendence of self in the wider life of the Spirit.

And so suffering – or at least the *possibility* of suffering – is an inescapable feature of a circumstantial existence of independent beings with the power of self-determination. To this, there is actually no alternative. We would doubtless go in far over our heads if we tried to follow the thread

farther and say why we were created at all. But we can safely assume, on the basis of the evidence, that we exist to use those powers and opportunities God has provided. In short, like God, we have powers of creativity – another exclusively human power, be it noted. For creativity is more than automatic production of things, as beavers build dams. Man has the unique ability to do what he does not want to do. Indeed it is that which constitutes him as a spiritual, rather than a merely natural being. The spiritual aspect of the creative function is often evident: as when we suffer fools gladly or contribute to the needy or work for a cause. Bores are no fun, giving away one's wherewith is not desirable, and work is a nuisance. And yet we can defy our own instincts in regard to them. Thus creativity and displeasure are often related, and we must often suffer the means to enjoy the end. As our Lord often tells us, the Christian life is not a carnival, and in fact, it is one of suffering because it is opposed to the normal gravitational currents of natural life. Yet as a woman rejoices at the birth of a son, so in the fullness of time those who bear the heat of battle will also rejoice. And though we do not always rejoice now, we must beware the idea that all exertion is a cruel and undeserved fate. The real satisfactions of life result from struggle against resistance. Every machine, whether electrical, mechanical, biological or human, operates best when it works against a load of proper resistance. Such is a universal law of nature. And human creative effort is no exception. Creative effort (which does not mean sexual gratification *a la Freud*) is essential to health. And sometimes in a perverse demonstration of the principle, we see zealots laboring for quack religious or political ideas, or merely driven by a compulsion neurosis, feverishly working for no real reason but the exhiliration of the effort. The effort is misconceived. But it demonstrates the place the means has in human activity. It is not a mere incidental, an unpleasant and even painful avenue to the object, but is related to it as part of the composite whole.

Suffering as an aspect of creative spirituality is thus everywhere apparent. The world rewards not the good, the deserving, but the greedy, the selfish. The standards, tempo and objectives of the world are not God's, as we can clearly see. And thus suffering is a constituent element of the world's imperfect state. We would deceive ourselves if we pretended that it is not, and that everything should be exactly as we want. That would be accepting the world's terms. A Christian's goal must be to withstand hell to its face, to be stronger than its worst assaults, which may kill the body, but which must not destroy the soul.

Thus as the world is constituted suffering is an undeniable reality arising from the disparity between man's self-centered isolation from God who made him, and the constitution of God's family as it was created. This does not make suffering any less what it is. But it gives meaning and direction to our sufferings which they can not have to a non-Christian. Suffering in itself is meaningless unless we can understand it in this perspective. But once we do, we can more clearly grasp its strengthening and ennobling effects on character. It is not without reason that we are told God chastens those whom he loves, and that our Lord suffered on the cross and died before his resurrection. He was not chastened and needed no suffering, certainly. But he took upon himself our complete humanity and all that goes with it. The

true Christian is united to Christ in his sufferings, with whom he suffers, and who suffers in and with him.

From a spiritual vantage we see comfort, pleasure, 'fun' as the triumph of the animal man. When I have what I want, I am happy, contented, comfortable. (Up to a point, that is, for these are not to be judged solely on a basis of their sense-stimulus, and the unwary who live by their glands alone miss the real values and eventually sell themselves down the river.) This does not give moral value to suffering per se, as might be suggested by the old saw which says that everything we enjoy is either sinful or fattening! But in general it can be said that sacrifice can represent a defeat of self, while pleasure and comfort are often its triumph. And so it discloses a supernatural power in man, a power which transcends nature, whose first law is self-service, and which enslaves the unregenerate man.

It is not surprising, then, that the universal instinct of mankind recognizes the preeminent moral value of sacrifice, the setting aside of self in the service of something greater. And though we may not carry the reasoning farther, we have here the clue to the existence of suffering. For the corollary is that man's supreme personal achievement is to transcend himself. An animal will love its master who feeds it. We can love God when things are going our way. And it is to the moral level of animals that those sects would degrade man which make comfort and plenty their ideals, which speak of 'applied' Christianity, as if God had come in the flesh to bring us television!

This brings us to that supremely distasteful subject of man's unsatisfactory moral state, described by the Church by the disrespectful phrase 'sinful'. Suffering is not desirable, and as the cost of our spiritual progress it has an anomalous moral character – and it is that which we acknowledge when we question its existence. A materialist can only lay up the whole business to a haphazard physical order which cares nothing for the individual except as he can be used to multiply himself in an endless, meaningless, purposeless cycle of birth, generation, suffering and death. From such a position the question is, of course, a meaningless one. And yet it is one which we can scarcely escape, for it gnaws insistently at the mind of every thinking person, reminding him of the futility of nature apart from what gives it value: man himself. It may be, probably is, that man's loss of value and his dissolution in the race as a whole is a consequence of the fall which was the source of suffering and all the ills of the natural order.

God did not create suffering. He created man with the powers of rising above himself, of living in the blissful apprehension of God's glory, realizing himself fully in conscious communion with his creator. It must be clear that suffering is at once the consequence of man's self-isolation, and an opportunity for escape from it. As one, finding himself cast into a body of water, can either be drowned by it or swim through it to the shore, so we can either be overcome by suffering or use it as a means for our salvation. And pleasure, too, can serve the same end. Both are morally neutral, both potentially useful. But man's attitude toward pain is a measure of his spiritual stature.

What about the neuroses and complexes which form in misery and frustration? What about circum-

stances against which we can not help ourselves? We must remember that the values do not change because we transpose them into fatalistic or into psychological terms. Nor can we escape our responsibilities by pleading impotence. Suffering is suffering, whether it is physical, emotional or mental. And as the heroes of the Spirit have endured torture for the faith, so we can withstand the subtle temptations which ever impel us to evasion and excuse. It gets back ultimately to our own decision. Are we willing to look seriously into our hearts, to face the truth in ourselves, to sacrifice pride, satisfaction and all that is involved in standing against the demon of self? It is there that most of our pain arises. And more often than not, if we are honest with ourselves, we will find that the grievances which generate the trouble are imaginary, and that we unconsciously pamper ourselves or bear false witness against our neighbor in our hearts.

But in the extreme case of unearned suffering as a consequence of the natural order, we always have the power to rise above its spiritually destructive effects and withstand its psychic erosion. Here too, is the Christian answer to those indulgent but insulting philosophies which picture man as an impotent victim of circumstances, unable to rise above the dead level of an automatic, involuntary, neuromuscular-mental apparatus. God did better than that in creating man!

Another instance of our altogether natural confusion of what we like with what is right is to be seen in our sensuous estimate of religion. How many are heard to say that the liturgy was 'inspiring' or that they 'enjoyed it' – as if the offices of the Church were something to give entertainment to the worshipper! Here, on its crudest level, is the identification of self and right. 'Inspiration,' 'power', 'enjoyable', 'comforting' – one and all are the criteria of *me*, of *self*. And each says in its own way, 'what gives me pleasure, satisfaction, comfort, is good.' This, as any Christian should know, is pure paganism.

A further, important, and usually neglected aspect of the matter is to be seen in the cost of virtue. Anyone who has been invited to gush over the pictures of a neighbor's children, or laugh at the bad jokes of a bore, will know what agonies one must suffer to do the right thing. The whole spectrum of discomfort from a mosquito bite to cremation in a plane crash is one thing in essence: the friction between a spiritually disjointed mechanism and the environment which has been vitiated by it. It may be difficult to see the essential identity of such extremes. But it does help to understand the problem.

When we are inclined to despair, to ask ourselves what sense in prolonging our sufferings, let us remember that each suffering endured, each temptation withstood (and the two things are essentially the same) represents a spiritual victory, a toughening of our spiritual fibre. There will always be a harvest of spiritual treasures for which the defeat of self is now preparing us.

– An expansion of one of a new series of Basilian Tracts which is available at 5¢. A set of ten, dealing also with The Bible, The Church, The American Sects, Occultism, Religion and Science, Roman Catholic Claims, Sex, Prayer, and Christian Behavior, is 25¢. Orders will be supplied, if requested, punched for insertion in standard 3-3/4" X 6-3/4" six ring binders.

THE BASILIAN FATHERS
52 Kingsbridge Road West
Mount Vernon, New York

Books

WESTERN ORTHODOXY, by L A Zander. South Canaan, Pa: St Tikhon Press: 1960 Pp 46. $.75

It is distressing to be at a loss for something good to say about a book, and we normally avoid such situations by silence. But the title of Prof Zander's essay makes silence impossible this time. The subject is too live to go unnoticed and the author's concept so far afield that it cannot be ignored.

Generally speaking, the subject does not include, for Prof Zander, the idea of an indigenous, authentic western Christianity perpetuating that of its early days. For this he substitutes such strange ideas as 'ecumenical' sympathies, the favorable interest of protestant friends, a taste for oriental ways, and of course those converts whom the eastern churches have absorbed. This is about the strangest assortment of heterogeneous irrelevancies to come under the heading of Orthodoxy of any kind that this reader has seen come Whitsun. And while Prof Zander's kindly, understanding approach is a fine right hand of fellowship to extend to our separated brothers, it will mystify those who have known something from their own experience of western Orthodoxy in practice. For, as a crowning irony of this remarkable thesis the author disavows the western rite in favor of a clarified Byzantine Rite, while he sees an example of 'western Orthodoxy' in a Dutch Roman Catholic painter's imitation of Byzantine iconography! (p 40)

THE TRANSFIGURED COSMOS, four essays in Eastern Orthodox Christianity, by Jon Gregorson. New York: Frederick Ungar Publishing Co, 1960, 111pp. $3.50.

This little book is real cause for rejoicing: an enjoyable, digestible, and informative book on the Church's spiritual life which most American Orthodox can read to their own spiritual profit.

The book is not intended as either a treatise on Orthodox ecclesiology or as a history of the Church but rather as an introduction to its spiritual life. The first chapter, Eastern Orthodoxy – An Introduction, is a good explanation for the non-Orthodox, for it describes the differences in spirit between east and west which have resulted in the prevailing differences in thought, polity and worship. Aspects of Russian Religious Consciousness borrows much from Fedotov's *Russian Religious Mind,* as might be expected of any work which followed the late authority on the subject.

The thesis of the book is enunciated by Nicolas Zernov, whose words the author quotes: 'The East does not think about salvation in terms of the individual soul returning to its maker; it is visualized rather as a gradual process of transfiguration of the whole cosmos, culminating in theosis... Man is saved, not from the world, but with the world.' (*The Church of the Eastern Christians*) The pilgrims, the startsi, and the fools for Christ's sake are all vividly described in a fascinating panorama of the kenotic Orthodoxy of the Slavic countries.

Man's inner transfiguration is the subject of the third chapter, on teachings of the hesychasts, and the book concludes with a chapter on the Jesus prayer, which includes a number of quotations on the subject from the fathers of the spiritual life, and some engaging anec-

dotes about those who have both triumphed, and who have failed, in their unseen warfare.

There are excellent illustrations of four icons, a Russian Church, an Athonite monastery, His Holiness of Moscow, and a Serbian fresco, to relieve the text. All in all, this little book gives more cause for rejoicing than any popular work on Orthodoxy that we've seen in years.

THE SACRED BRIDGE: The Interdependence of Liturgy and Music in Synagogue and Church during the first millenium, by Erich Werner, Professor of Liturgical Music, Hebrew Union College – Jewish Institute of Religion, New York - Cincinnati. London: Dennis Dobson. New York: Columbia University Press, 1959.

In a scholarly work over 600 pages long Professor Werner has given a detailed exposition of a subject which has greater general importance than appears on the surface. Clearly and brilliantly written, it is a volume which should appeal to all lovers of liturgical music for its genuine concern that justice be done on all sides as far as available data will allow, and that aesthetic standards be objectively pursued. In a work of such scope there is ample room, too, for human incidents to color the dogmatic side.

The closeness of resemblance between the early Jewish and Christian liturgies – that not only did the Christians inherit many Hebraic forms but subsequently the Jews borrowed musical types from the Christians – is not common knowledge among churchgoers today.

The book has an orderly scheme. The material is divided into two main parts, the first of which deals with it from the historical and liturgical viewpoints as a necessary preliminary to the proper understanding of the musical.

Liturgy and its music is a subject of far-reaching and varied ramifications, and the author has brought to his task all the versatility of outlook it requires. He has explored in thorough fashion its manifold approaches and unravelled a multitude of complexities with great fairness and brought to light much new information all around.

What is chiefly to be realized from studying this book is the existence of a real need for Christians of our day to be aware of the Jewish background of our worship. Here we may learn which prayers, which psalms, which Bible lessons have been retained by the Church and why; the holy days, the fasts and festivals observed by the Jews in comparison with our own; the similarities and divergences in the matter of the calendar and their reasons; where musical interests prevailed over historical exigencies and vice versa, for example in the question of instruments as contrasted with pure singing; the different ways in which the voice was used in speech and song; how the Jews and Greeks and other ethnic groups adapted their terminologies to musical expression or how and why varying emphases prevailed among them; the ethical values placed upon liturgical music by ancient philosophers and rabbis and church fathers.

All these subjects and others besides are considered in detail by Professor Werner. The way he handles them is in the way of a critical and analytical mind, the way of an intellectual. *The Sacred Bridge* is a highly technical and specialized work and is directed more toward scholars than laymen. But even so, it can make fascinating reading for the general reader willing to take an interest in a subject usually kept remote from

the public eye. As is being realized increasingly by clergy and thoughtful members of the laity, liturgy is the most indispensable element in the bringing together of churches into that union longed for by all. And music, as Professor Werner so convincingly shows, is a prime essential of performance of liturgy. While liturgical language shapes the music, song and also instrumental music are the vehicle and the outcome.

Orthodox readers will find many enlightening and pleasing passages, such as those about the poet Romanus, who was born a Jew and was converted, or about Ephrem the Syrian who melted the hearts of his heretical enemies with the songs of his choir of virgins. Light is shed on the poetical and musical contributions from the ancient Greeks, and the meaning of the *Octoechoes,* the Eight Modes which has been a controversial topic, is lucidly expounded.

Musicians will appreciate the way in which the author establishes the three archetypes of early Church music – psalmody, hymnody and melismatic song – and traces them to their respective Jewish and Hellenic sources; also the new information on systems of musical notation; but above all, the numerous musical examples selected for comparison at the end of the book.

A book like this exceeds its own good intentions, scattering benefit where it does not anticipate. Though dealing with liturgy and music up to the first millenium only, it sounds more recent because liturgy is one of the most conservative things in the world and deeply embedded in our consciousness, sometimes to the point of being unaware of its presence or its influence at all. But without an understanding of the Jewish liturgy and its music on which so much of the Christian is based, the meaning of our worship is bound to be superficial not to say inconsequential. It would be desirable indeed if the main part of Professor Werner's thesis with the valuable facts he has collected could be placed before many more readers than are likely ever to see it, in a simplified form, but from the author's admirably taken stand. – *Mariquita Platov*

FIRST QUESTIONS ON THE LIFE OF THE SPIRIT, by Thomas E Powers. New York: Harper & Brothers, 1959 241 pp. $4.00

Many people will find subjects for exasperation in Thomas E Powers' introduction to the spiritual life, which is arranged to deal with four major questions: Does God really exist? How practical is the spiritual life? After death, what? Can we know God's will?

Foremost among the subjects for exasperation is the eagerly hortatory style, which frequently leads to somewhat overbright phrasing, despite an essentially sound message, as on page 11: 'Whatever God may be, he is not some kind of chucklehead. It is a crude mistake to suppose that we may presume upon his paternity to expect him to suspend the laws of the universe or amend them hastily and miraculously in our favor just because we have lately deigned to become interested in him. Also we can hardly expect to seize the reins of divine power and go off on various kinds of health, wealth and success drives in the first few years of our apprenticeship. There is a vogue for this sort of thing today, but it never gets anywhere over any period of time, because the law is stern enough and tender enough to forbid it before it has gone very far. God is no doubt even more loving and kind and provident than anybody ever said he was. But

at the same time, most fortunately for us, he is not a 'big boob whose leg we can pull for favors or whose pocket we can pick for material or spiritual perquisites.'

Powers' eclecticism, regarding both sources and subject matter, is also unsettling. For example, he adduces, among the evidences of immortailty, the 'psychic phenomena' of the medium and the extra-sensory perception of Dr Rhine. Throughout the book, the author quotes with approval from exceedingly diverse sources. G I Gurdjieff and Thomas Aquinas, Rudolf Steiner and Bishop Austin Pardue, Emanuel Swedenborg and St Seraphim of Sarov – all are heard from.

The objections that can be made to such a mixture are fairly obvious. I think they might have been overcome somewhat by making the book more concretely personal. Powers seems to be writing from within Anglicanism, which ought to make it possible for him to give more attention to the problems inherent in Christian eclecticism.

However, such a concern on his part might have reduced the considerable appeal which the book seems to have. That would have been a pity, for the book has many virtues: among them, the involvement and sincerity of the author, and the fact that it is really aimed at Christianity's enemies. It should be able to play a decisive role in the lives of many for whom religious faith is not yet a reality, whether they are formally Christian or not.

The Laymen's Movement, with which Powers is connected, is apparently doing the sort of work of bringing people to God with which Orthodoxy generally is at present too little involved (although some of the work by Orthodox people in Greece and France, at least, should be more widely publicized). Too many of our 'converts' are brought to us from the communions on our flanks, too few from across the No Man's Land that divides all Christians from contemporary materialism.

In many of the book's passages, Powers enters into the midst of the real conflict. One may hope that the Orthodox reader, whatever help he may get from the book, will be moved to initiate and to support the Church's participation in action directed against the spiritual darkness which envelopes multitudes of our fellow-men, including many who are nighly perceptive intellectually. – *Lamar Hoover*

THE GREEK EAST AND THE LATIN WEST, a study in the Christian tradition, by Philip Sherrard. London: Oxford University Press, 1959. 202 pp, $4.00

At this stage of events it is natural to think of our differences with Rome as doctrinal details such as the double procession and surplus merits of the saints. And our Roman brothers similarly regard us as like themselves except that we aren't subject to the pope. This significant and timely book is devoted to the underlying dispositions of the Greek and Latin worlds and their extensions throughout medieval history up to our own time – what the author calls a study proceeding a priori from the Christian principles underlying European civilization. It is therefore a Christian examination proceeding from Christian assumptions. One has difficulty at times following Dr Sherrard's long-range projections of these initial impetuses, as where he says that in the filioque issue '...are implicit two world views, and it is only the acceptance by western Europe of one rather than the other of these views that has made possible the conception, and the setting up, some thousand years later, of such an organization, as that of the United Nations.' To

liken the double procession with the western world view which supports a United Nations is to essay an intellectual tour de force beyond this reviewer's competence to judge. If Dr Sherrard has succeeded in doing so, his achievement is abundantly documented, for the book bristles with references and many quotations are useful beyond their immediate application.

One must confess a loss of the thread of continuity in what seems more like a series of separate episodes than a clearly articulated chain of causation, or of common provenance. Indeed the final segment of this prodigious leap from antiquity to the moment would seem to elude one.

The story begins with the emergence of the classic pagan concept of rule by the real, the right, the rational, over the formless, irrational, and by implication, the unreal – a concept which was destined to ebb as wider areas of experience failed to answer to rational criteria. Of this classic world view, the Roman state was the political embodiment, supported by the pantheon which the state, in turn, was to favor. Like many of our contemporaries, the Romans could approve of religion as a desirable, even a necessary prop of the social order, empty of content, perhaps, but beneficial. And Alexander Severus could include Christ with the other deities in his private chapel. What was not so good, was 'illegitimate curiosity' about such matters, which the state felt constrained to prohibit. 'The Roman mind thought of the universe and the deity in terms of the state and human society, and given the premises... it was impossible to do otherwise. That this should result in the cult of the caesars is likewise implicit in the premises... one of the effects of regarding the Divine as a static and abstract order, essentially rational in its nature, was the tendency to look upon what was formless, in movement and irrational, as 'unreal' and even as evil.' (pp 16-17)

But this striving for the rational and harmonious was unsatisfied by the Roman state first because of its manifest imperfections and ultimately through its failure to reach beyond itself. This void was to be filled by the Christian concept of man's own inner spiritual being, pre-existing in God and having him as its center and origin (St Maximus the Confessor, *Ambigua*) Undivided and unlimited, the temporal activity of the Logos 'persists in the mysteries which he initiates, for it is in these, and particularly in the eucharist that his deifying energies operate,' but fully in each Christian center, and not divided into a series of parts of a composite body of the Church. 'And of this body Christ himself with no intermediary, is the immediate and totally present head.' (p 45)

The author's style leaves much to be desired, and a subject which is none too clear at best fairs rather poorly under a treatment which tends to be prolix, circumambulatory and digressive. The importance of the subject and the scope of the author's researches make this obscurity the more regrettable. Those who persevere, however, will be rewarded by a view of the matter which we all badly need – especially for the intelligent approach to the problems of unity. And this might have provided material for the epilogue which seems to go no further than the analogy of the west in toto with the paganism of Graeco-Latin antiquity. – X

Thoughts for the Praying Church

Oremus

Compiled by Augustine Grove, SSB

Religion is not knowledge, but it is a direction of the heart in prayer. The Arab turns to the east at certain hours and casts himself down in prayer: that is religion: prayer, through which God's wind sweeps. – Rainer Rilke

Worship is the daily bread of patience. – Honore de Balzac

No cause more frequently produces bashfulness than too high an opinion of our own importance.
– Samuel Johnson

The conquered almost always conquer.
– G K Chesterton

We wholly conquer only what we assimilate. – Andre Gide

God answers sharp and sudden on some prayers, and thrusts the thing we have prayed for in our face: a gauntlet with a gift in it.
– Elizabeth Barrett Browning

Prayer is the little implement through which men reach where presence is denied them.
– Emily Dickenson

Who rises from prayer a better man, his prayer is answered.
– George Meredith

Thou hast lost all the time wherein thou thinkest not of God. Think not lightly of thy prayer, for God to whom thou prayest thinketh not lightly of it, and he will give us either what we ask, or what he knoweth to be more needful to us.
– St Bernard of Cluny

There is nought in the four Gospels which doth not shine and enlighten the world by its glory, so that even those passages that seem to us to be unimportant shine with the majesty of the Holy Ghost.
– St Jerome

As in Eden, God walks in the Holy Scriptures, seeking man. When a sinner reads these scriptures he hears God's voice saying 'Adam, where art thou?' – St Ambrose

It is one of the glories of the Bible that it can have many meanings to one text. Thus it meets the needs of diverse minds and each marvels to find in the divine scriptures truths he has himself known. Every truth which can, with due regard to the context, be read into scripture is its meaning.
– Thomas Acquinas

Some thoughts are prayers. There are moments when, whatever be the position of the body, the soul is on its knees. – Victor Hugo

Be wise; soar not too high to fall, but stoop to rise; be truly wise.
– Massinger

Prayer cannot change God; but it does change the one who prays.
– Soren Kirkegaard

Profit from past mistakes is not taxable. – Pulpit Digest

Death is the final decision, when one steps out of earthly life into God's eternal presence.
– Romano Guardini

Give me that man who is not passion's slave, and I will wear him in my heart's core. – Shakespeare

A man who values a good night's rest will not lie down with enmity in his heart if he can help it.
– Laurence Sterne

No man ever prayed heartily without learning something. – Emerson

It is only when men begin to worship that they begin to grow.
– Calvin Coolidge

Confess your sins to the Lord and you will be forgiven; confess them to men and you will be laughed at.
– Josh Billings

The essential thing is not to find but to absorb what we find.
– Paul Valery

To pray together, in whatever tongue or ritual is the most tender brotherhood of hope and sympathy that men can contract in this life. – Anna de Stael

The Lord's Prayer is short and mysterious and like the treasures of the Holy Spirit, full of wisdom and latent senses; it is not improper to draw forth those excellencies which are intended and signified by every petition, that by so excellent an authority we may know what it is lawful to beg of God.
– Jeremy Taylor

If I did not feel in my inmost soul the living light and love of that Christian faith, my works would be the works of a liar and an ape. My art is my prayer.
– Richard Wagner

The problem of mysticism is to endow the mind and will of man with a supernatural experience of God as he is in himself, and ultimately, to transform a human soul into God by a union of love. This is something that no human agency can perform or merit or even conceive by itself. This work can be done only by the direct intervention of God. – Thomas Merton

God is my immortality: what of me is identified with God is God; what is not is of no more permanent value than the snows of yesteryear.
– H G Wells

Charitable compassion is a perfect preparation for mystical prayer.
– St Bernard

Most people would sooner die than think; in fact, they do so.

Architect's rendering of the new Ukrainian Memorial Church being built at South Bound Brook, New Jersey, in memory of the victims of Communist persecution.

Notes

THE FENER

The proposed pan-Orthodox council, called by the Ecumenical Patriarch for last September in Rhodes, has been indefinitely postponed because of political reasons and currency exchange difficulties. The same troubles caused postponement of the patriarch's planned visit to the Archbishop of Athens. His Holiness expects to spend the next winter in the Americas. One purpose of his visit will be to raise funds for reconstruction of the Patriarchal buildings at Istanbul.

The Archimandrite Emilianos has been delegated to the World Council of Churches in Geneva, and has been consecrated to the episcopate.

RUSSIA

The new Russian Exarch for Western Europe, succeeding the late Metropolitan Vladimir, is Msgr George, aged 67. A pilot in the first World War, Msgr George found his religious vocation late in life, after a successful career as a chemical engineer. He was consecrated in 1953.

The Metropolitan Nikolai Kruitsi has stepped down as Chief of the Department of External Relations of the Moscow Patriarchate. His successor is the newly consecrated 31-year old Bishop Nikodim. It appears that the 79-year old Metropolitan Pitrim is now the deputy of the Patriarch. Bp Nikodim recently visited western Europe and conse-

Bishop Nikodim

crated The Archimandrite Alexis van der Mensbrugghe as Bishop of Meudon and head of the non-Russian parishes of the West European Exarchate.

JAPAN

The Church in Japan has added a new parish in Taipei, Formosa, bringing to a total of 70 parishes the responsibilities of Abp Nicon. The number of converts in 1958 – the latest year for which statistics are available – was 317.

The Eastern Orthodox Missionary Society of Japan, founded by Americans serving with the Armed Forces in that country, is soliciting support from the United States. Membership in the Society costs one dollar, and any donation is welcome. Among the achievements of the Society are the publication of an introductory book on the Church in colloquial Japanese, and of a brochure on the Japanese Orthodox Church in English, the arranging of transportation to St Vladimir's Seminary in New York of a student, distribution of clothing to the needy, and propaganda work. The Society's address is in care of the 6000th Support Wing, APO 925, San Francisco.

AFRICA

Increasing trouble in the Congo has led to the expulsion of the Met Cyprian of Central Africa, an account of whom appeared in the last issue. It appears that the government of Moise Tshombe has accused him of friendship with the Russians because he has been decorated by the Russian Church! Such are the unfortunate pitfalls of inexperienced political administrations.

The Ethiopian Bp Nicholas of Axoum recently paid a visit to the Serbian Patriarch... The new Dean of the Ethiopian Theological School at Addis Ababa is Armenian Bp Terenig Poladian.

EUROPEAN MISCELLANY

The new Archbishop of Karelia and head of the Finnish Orthodox Church is Bp Paavali, 46. He succeeds the late Abp Herman whom he formerly assisted.

We regret to announce the death on September 10, of Prof Anton V Kartashoff, 85, Professor of Church

History and Old Testament at St Sergius Academy, Paris, of which he was one of the founders. He had also been Minister of Cults in the Russian Provisional Government during the historic All-Russian Sobor of 1917-18. He had recently published a two-volume history of the Russian Church.

A split has developed in the Zoe movement of Greece, and a second association, known as *The saviour*, has been formed, with its own journal.

The Patriarch Alexei of Moscow has been on an extended tour of the Balkans and the near east. The cover shows him at the Cathedral in Athens.

THE GREEK CHURCH HERE

A new diocesan arrangement for the Greek Archdiocese of North and South America was adopted by the Holy Synod of the Ecumenical Patriarchate this fall. In addition to the prime see of New York there are now two metropolitan sees: Canada and South America, and seven bishoprics: Chicago, Boston, California, Southern States, Detroit, New Orleans, and Pittsburgh. The new Metropolitan Province of Canada will have the advantage of the energetic and progressive Metropolitan Athenagoras, previously at Boston, where his responsibilities also included Holy Cross Seminary. The Canadian see may be either at Montreal or Toronto, both of which

The Metropolitan Athenagoras of Toronto

plan to build cathedral churches. Noting a shortage of churches in his new province, the Metropolitan contemplates erection of fifteen new edifices in five years with an immediate total goal of 65.

AMERICAN MISCELLANY

Abp Vasili of Brooklyn has consecrated the first new building of the Byelourussian Autocephalic Church in the U S A. It is the Church of St Mary of Zyrovicy in Cleveland.

St Vladimir's Orthodox Theological Seminary, New York, began the 1960-61 academic year with an enrollment of 40 students from eight jurisdictions. Msgr Alexander Schmemmann, Vice-Dean, has been appointed Adjunct Professor in the Department of Slavic Studies at Columbia University. He is also Lecturer in Eastern Orthodoxy at Union Theological Seminary. Fr John Meyendorff, Professor of Patristics, has been appointed Lecturer in Byzantine Theology at the Dumbarton Oaks Research Center of Harvard University. Prof Nicholas Arseniev was on sabbatical leave for the first semester, teaching at the University of Vienna. And Assistant Professor Veselin Kesich, (New Testament) is teaching a course on world religions at Hofstra College, Long Island. The Serbian Patriarch has announced his intention of sending one student each year from the Orthodox Faculty of Belgrade to study at St Vladimir's.

Abp Iakovos of the Greek Archdiocese has been elected President of the Standing Committee of Canonical Orthodox Bishops in America for a one-year term. The Metropolitan Anthony of the Syrian Archdiocese has been elected Vice-President.

A visit by Abp Makarios of Cyprus is expected in the near future.

Bp Averky has been elected Superior of Holy Trinity Monastery, Jordanville, the largest Orthodox monastic establishment in the Americas. He succeeds the late Abp Vitaly. The monastery, which is under the jurisdiction of the Russian Orthodox Church Outside Russia, reported in late 1959 that it had 30 professed monks and ten novices, plus 30 seminarians and a number of homeless and elderly men, for a total of about 100 residents. Bp Averky was Rector of the Jordanville Seminary before being elected to his hew office.... Bp Vitaly of Montreal has announced the purchase of 160 acres of wood and pasture land in the Province of Quebec, for founding of a monastery. Aid in gifts and candidates for membership in the community are invited by the bishop, whose address is 2518 Rachel Street, East Montreal, Quebec, Canada.

In Southern Florida the Basilian Fathers' Mission goes from strength to strength under the energetic guidance of Fr Francis Forbes. In addition to the vigorous parish of St Basil itself, a wide program of

community activities absorb the talents of this aggressive missionary including chaplaincies of several veterans' organizations. Two parish publications are issued, one of which is of solid educational content, covering the liturgy, history and saints of the Church. Now the parish plans a Saint Basil's House for vocational training of the young, and rehabilitation of the socially needy. Itis hoped to include among its departments a print shop, mechanical shop for automotive work, woodcraft, electronic, photography, domestic science and such hobbies as model railroading, philately and numismatics. All who realize the urgency of such programs for the stabilization of our tottering social order are invited to assist with contributions, either in kind or in donations. Address: The Basilian Fathers Mission, 317 Lafayette Dr, Miami Springs, Florida.

St Tikhon's Monastery marches on with the dedication of its new refectory, part of a comprehensive program of expansion and modernization.

THE LATIN CHURCH

Another married man and former Lutheran pastor, Fr Olav Roerdam Bonnevie, has been ordained a Roman Catholic priest of the Latin Rite. He is said to be the sixth.

The Revised rubrics, now in effect, consist of three major parts: the general rubrics, those of the breviary, and those of the missal. The religious orders which have their own usages are directed to conform to the new general rubrics and calendar revision in such matters as are not proper to their rites. In addition to the general rubrical simplification and slight textual abridgement of the office, the calendar has been overhauled, especially in regard to the excessive number of commemorations, and the temporal cycle has been reemphasized. The office will be shortened by as much as one third. Sundays in Advent and Lent become Sundays of the first class. Others are second class. The resurrection theme is to be restored to each Sunday. At mass incense may be used at solemn masses which are sung without ministers; the prayers at the foot of the altar will be omitted more often; the creed will be said less often; *Ite missa est* becomes the normal dismissal with the alternative *Benedicamus Domino* reserved for masses followed by a procession, when the last Gospel will be omitted. There will be no more sermons, stations, rosaries or communions simultaneous with the action of the mass; and the celebrant will not duplicate the reading of the lessons by the ministers. Sermons are to be more frequent, and said at the proper time, not while mass is in progress. Communion is to be given by the celebrant, also at the proper time.

THE NEW RUBRICS

It was the intention of the 1958 rubrical revision of the Basilian use that all hours of each office be governed as far as possible by the same rules, with a uniform code for three general degrees of solemnity. The ferial office on lesser ferias through the year would remain that of the Psalter with only a collect proper to the day. A minor degree of solemnity, as on simples and semidoubles, would divide the hour so that all before the Chapter is ferial, with the Chapter and what follows, from the proper or common. And feasts of the first class would take the entire office as directed in the proper or common, with festal psalms at Lauds and Vespers. The seasonal office was to be governed by uniform rubrics at all hours, greater and lesser alike, with no confusing switches from one to another.

These objectives were imperfectly realized owing to the irregularities of the monastic office in its present form, and particularly to the lack of correspondence between the rank and the content of offices. Ash Wednesday, a first class feria, has only a proper collect and canticle antiphon, while the ferias of the same rank in Holy Week have complete offices. Third class ferias are to have seasonal antiphons. They are available in Advent where those of the previous Sunday are used at the little hours. But in Lent and Passiontide none are provided except for the lesser hours – one less than the required number for Lauds – presenting a problem.

It has been questionable, in view of these innumerable complexities which are constitutional in the monastic office, whether the simplification might not be more confusing than the condition it was intended to remedy.

Clear-cut rubrical directions present no particular problems. We omit the first antiphon always except at Lauds and Vespers of doubles. And the festal office, which may be confusing at first because its elements may be scattered, is outlined by essentially simple, if manifold, directions in the proper or common. It is rather the involvements, exceptions, modifications, contingencies of the ferial office, which disconfit the novice and even confuse the veteran. This regrettable proliferation of liturgical ornament reaches its zenith in the Advent office where the hapless worshipper must stumble through pages of rubrics only to learn, if gifted with uncommon retentive and concentrative powers, that he is ordered to take snippets from five or six spots to supplement the psalms! For, each direction will be conditional, depending on the day of the week, the day on which St Thomas' falls, the day on which the Vigil of the Nativity falls, in addition to the clear directions to use proper antiphons on the ferias before the Vigil, and Benedictus and Magnificat antiphons.

The basic office is, of course, the ferial office as it appears in the Psalter. And in default of the professional conversance necessary to follow more elaborate directions it may be said by anyone obliged, with the proper collect. Similarly, compromises are not only permissible but sometimes desirable in the offices which have become excessively complicated by unnecessary accretions. This is well illustrated by the Office of the BVM on Saturdays after Christmas (p 70*) where, if one follows rubrics exactly, he will turn to the Office for Saturdays through the year (p 68*) once only, for the Versicle after the Hymn! The rubric says 'All as in the Office throughout the Year... except..' the Antiphon on the Canticles, at the Little Hours, and the Collect. And of course the

Office through the Year refers to the Common of the BVM which is complete in itself (p 61*). Since the new code abolishes all proper psalm antiphons on lesser feasts, and since the substance of the office is taken from the common of the BVM, it would seem more practical to take the Versicle from the same source, or indeed, the entire office from the Chapter, with or without the proper Collect given with the directions for the time after Christmas. The proper hymns for Martyrs in Paschaltide – the only features of a 'common' which is otherwise identical with the Common of Apostles in Paschaltide – might likewise be omitted in favor of the Martyrs' office through the year (for one, on p 20*, for several, on p 24*). This is not to say that a full compliance with the rubrics as modified by our code is not desirable when it can be followed easily. Rather, that greater benefit may result from the more spontaneous recitation if one is not at home with all the rubrics.

We must avoid that almost superstitious state of mind which may be engendered by the elaborate detail and precision of liturgical custom. What is basically the unified worship of the entire liturgical community has been endangered by the elaborately staged theatrical performance of specialists, to the detriment of those who must content themselves with a simpler if no less sincere recitation. (An absorbing account of the development of breviary development appeared in *Orthodoxy,* VIII:1).

The new rubrics of the Roman Rite have offered helpful guidance in the revision of our own code. A sweeping change has reduced to three classes only all feasts and ferias, and to only two classes all Sundays, vigils and octaves. Of the latter, but three remain, as in our own use: those of Easter, Pentecost and Christmas. The only first class Sundays are those in Advent, Lent, Easter, Low, Pentecost. All others are of second class. Ash Wednesday and the days of Holy Week are the only first class ferias, those before Christmas and the Ember Days of Advent, Lent and September, second class, and the other ferias in Advent, third class. Fifteen first class feasts and twenty-seven second class appear, with which are also grouped the topical Sundays such as the Holy Name and Family. It would seem as if matters might have been further improved by the omission of several commemorations which are secondary both in their spiritual importance and their devotional value, ie, St Joseph the Worker, BVM Rosary! Nevertheless, the new Roman code represents a signal step in liturgical progress. Recitation is also simplified, and is regulated for choral, for common (group), and for solo recitation. In the latter, 'O Lord hear my prayer...' replaces the minor benediction, and the sign of the cross is recommended. First class feasts begin with I Vespers, while II class are from Matins to Complin. Antiphons are said complete both before and after psalms and canticles, even in the Little Hours, and the halved antiphon is abolished. The code also says: 'The Canonical Hours of the Divine Office are arranged to effect, by their make-up, the sanctification of the several hours of a natural day. Therefore it is preferable, whether for actually sanctifying the day or for reciting the Hours themselves with spiritual profit, that in the recitation one observe a time which closely approximates the true time of each Canonical Hour... However, to satisfy the obligation of reciting the Divine Office it suffices that all the Hours be said within the 24 hours of the day' (pp 142-143, *Rubricae Breviarii et Missalis Romani*).

To the Fathers and Brothers of the Society of Saint Basil.

Please note the following rubrical instructions together with the revisions to our code which are now in effect, and be guided accordingly.

✠ ALEXANDER
Superior

The Epiphany, 1961

The official version of the western liturgy and the calendar used by the Basilian Fathers are published by them. Their official office book is the Monastic Diurnal, published by the Oxford University Press. Only these and authorized ritual texts may be used without specific dispensation to vary, e g, to use the Latin Missal, under certain circumstances.

Study well the customs of the office outlined on page xxxi of the Diurnal. They are our directions for its recitation in choir and some may profitably be followed in solitary recitation in church.

When two or more hours are said consecutively the Our Father and Hail Mary need be said only once before the first, with the Our Father concluding, after the last.

Except at Lauds and Vespers when the office is double, antiphons are recited only after the psalm or group of psalms. The truncated antiphon preceding the psalm is abolished.

The Suffrage of Saints, Commemoration of the Cross and Preces at Prime and Complin may be omitted or said ad libitum. They are normally omitted on all feasts.

Sundays of the Second Class are to be governed by the same rubrics as those of the first class, i e, all is from the Ordinary except the psalms.

It is understood that the ferial office of the occurrent season prevails except as its parts are displaced by those of a feast.

A lesser feast taking ferial antiphons will take those of the prevailing season. Thus simples and semidoubles in Paschaltide will always take the Alleluias.

Feasts of our Lord falling on a Sunday always supersede the Sunday. The Second Sunday after Christmas is observed only if it falls before the Epiphany.

Rogation and Ember Days, though not in the Basilian Calendar, may be observed.

The Vigil of the Epiphany is to be a Vigil of the Second Class, not a semidouble.

Ferias after the Epiphany, which is to have no octave, are ordinary ferias through the year and take the ferial office with the collect of the Epiphany until the First Sunday after the Epiphany. This Sunday, labelled in the breviary the Sunday within the octave of the Epiphany (p 229) is henceforth to be the First Sunday after the Epiphany.

In solo recitation *O Lord hear my prayer* always takes the place of the Minor Benediction.

Directions appearing in the rubrical table and in other directions apply insofar as the designated parts are given.

Although the circumstances often make it difficult, we should strive to chant the office in community, in church. Laity should be encouraged to participate. Notation is available in *The Monastic Diurnal Noted,* published by St Mary's Convent, Kenosha, Wisconsin.

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